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RELIGIOUS.

FOREIGN MISSIONS AND SLAVERY. FOREIGN MISSIONS AND SLAVERY.

We wish it to be understood by the author of the following letter and his associates, as well as by the public generally, that the responsibility of publishing it rests entirely with the Editors of the Chronicle. Not that it appears without the knowledge and consent of Mr. Wheelock; but it is not printed at his request or suggestion. Considering the state of the public mind and the character of the letter, our assumption of this responsibility will not be severely condemsed, either by the public or by the parties immediately concerned: immediately concerned:

Missionary Rooms, Sept. 30, 1335. Rev. S. M. Wheelock, Dear Sir, - In reply to Rev. S. M. Wheelock, Dear Sir,—In reply to the suggestions contained in your favor of the 23d, relating to the course to be pursued by the A. B. C. F. M. in respect to Slavery, I can make but a few remarks. We have supposed, after much thought on the subject, and, I trust, some sincere prayer for heavenly guidance, that, as a society, our Board had nothing to do with any of the questions respecting reformation of morals or political abuses, any farther than these evils have an obvious and specific hearing on the work which the 3oard is attempting, through divine aid, to accomplish among the heathen. If any evils or abuses, moral or political, whose seat is in this country, extend themselves, so as to present hindrances to our elves, so as to present hindrances to our memserves, so as to present hindrances to our work abroad, we suppose it to be proper for us to lay the facts before our community at home, and leave public sentiment, acting directly or through appropriate organized institutions, to effect a remedy. For example, if our licentious men go to the Sandwich Islands, and there act out their licentiousness to corrupt the inhabitants and hinder the work of our missionaries, we state the facts, and leave the community to we state the facts, and leave the community to work the cure. So if our dealers in intoxica work the cure. So if our dealers in intoxica-ting liquors go there to do their work of death, we state the facts and turn the perpetrators over to our Temperance Society to reform them. We have taken this course in regard to both these classes of persons. So if the slave-trader from our country should go to the vicinity of of one of our African missions, and there by his inhuman traffic should spread consternation and

to aid in our work, why should we reject them? We say, never prevent a man from doing one duty because he does not acknowledge or per-form another. Performing one duty honestly and steadily, seems to us to be the best method of coming to a knowledge and performance of all others; and the neglect of one known duty the surest way to keep from knowing and per-forming others. So our Board has treated our brethren at the South: -if they will not do all which we think they ought, still let them do what they admit and are willing to perform as duty. If the dealer in ardent spirits or the slave which we think they ought, still let them do what they admit and are willing to perform as duty. If the dealer in ardent spirits or the slave had been awakened by the living teacher. The children, at least in some degree, are anxious to be propriety in asking him how he obtained that sum, or in refusing to receive it. We take it and make the best use we can of it, though three may have been sin in the manner of obtaining it. Perhaps searcely any man conducts his business wholly without sin. It may be inseparable from the business itself, or it may be in his manner of prosecuting it; and it may be perfected or unperceived by him. The difficulty lies in drawing a line, and saying that the gains of a business which has more than this specific amount of sin in it, shall not be received. Here casuists would disagree endlessly. We suppose that, with the exception of some classes of sinners who are not at all likely to offer money to our object, we are to receive contributions, as Paul directed the Corinhan Christian to take meats sold in the shambles, or set before them at a feast, "asking no questions for consciences sake;" believing, if it, is rightly appropriated, and in a right spirit, it will be, as the same Aposale told Timothy in a similar tendence of the support of the received bands of the Dutch, and is extablished for the support in some degree, are anxious to take meats sold in the same has deep the dealer. The children, at least in some degree, are anxious to be considered, and she can see that the conduct this great as similar sentiment. You also be secular, and hence also have expressed a similar sentiment. You also the conject of the riding itself must also be secular, and hence also have expressed a similar sentiment. You also the conject of the riding listed from the business. We are not the substantial properities that an attempt to conduce to this genile in the tract that an attempt to conduce to this genile it and the properities in the colony is of the riding time that an attempt to conduce to th appropriated, and in a right spirit, it will be, as the same Apostle told Timothy in a similar case, "sanctified by the word of God and

Proceeding on this ground, we leave the so-Proceeding on this ground, we leave the so-cieties for moral reform to do their appropriate work; the abolition societies to do theirs; the temperance societies to do theirs; and so with re-gard to those institutions designed not so much to rectify particular evils, as to accomplish more immediately a positive good—as those for home missions, education for the ministry, the distri-bution of Bibles, tracts, &c.; while our Board makes it its immediate and sole object to propa-sets Checitanity amoust the heathen.

gate Christianity among the heathen.

I must not extend my remarks, already twice as many as I anticipated they would be when I commenced, by stating in detail the grounds on which gentlemen in our southern States have which gentlemen in our southern States have been elected into the Board, and still act with it; but must simply say, that the members of the Board in all parts of the country are men in good standing in the churches where they re-side; men of respectability and influence in the mon Redeemer; and who seem to be hearty in their desires to promote his cause and save the heathen; men who give personal labor and influence, and their property, to this work. Would it be consistent with the spirit of Christianity, or with kind and fraternal feeling, for men of this character in one part of our country, and with reference to such a work, to say to men in another part of the country. We will have no fellowship with you in converting the heathen to Christ—(a work which both acknowledge to be right and obligatory)—because

on another subject we think you are greatly de-! There are also two of three day schools and | witness, defraud not." Some of this class of on another subject we think you are greatly deficient in duty, or are guilty of heimous transgression; we will not receive your mone?

What would be the result? Our Board would become, not only so far as southern support is concerned, but also at the north too, strictly and exclusively an abolition foreign missionary society; and if other partizans on this subject should act in a similar manner, there would be a colonization foreign missionary society; and a slaveholding foreign missionary society; and perhaps other societies to embrace other classes of friends to the conversion of the world to God, who entertain some opin-

gression; we will not be associated with you; we will not receive your money? What would be the result? Our Board would become, not only so far as southern support is concerned, but also at the north too; strictly and exclusively an abolition foreign missionary society; and if other partizans on this subject should act in a similar munner, there would be a colonization foreign missionary society, and a slaveholding foreign missionary society; and perhaps other societies to embrace other classes of friends to the conversion of the world to God, who entertain some opinion on the disputed question, different from these three.

these three.

The same separation should, for similar rea-The same separation should, for similar rea-sons, be carried into all our other great religious and benevolent societies,—What a scene of di-vision, contention, and incificiency would our Christian community present! How fatally would some of the strongest cords which hind the church together in this day of excitement and separatism, be sundered! It does seem to me that the honor of Christi-anity and the efficiency of the church require that each of our religious and benevolent insti-tutions should confine itself most strictly to its own sphere of action, leaving others to pursue

own sphere of action, leaving others to pursue their objects in their appropriate way; and that the friends of each object, as their judgment and ability may direct, should raily around the appropriate society, uniting and co-operating gladly where they can, and in regard to other objects and other institutions, differing kindly where they must differ. Thus, each doing what his hand and heart may find to do with his might the work. what his hand and heart may find to do with his might, the work of subjecting this work to Christ will be all done, though by persons and in ways which to us seem often most unsuitable; and when we shall arrive at the hill of Zion above, and sit down there, finding ourselves surroundul by our fellow Christians of every class and community, then seeing eve to eye. class and community, then, seeing eye to eye, we shall look back together on the reticulated scene in which we acted, and through which we are guided by heavenly wisdom, and be surprised, that, with all our imperfections and mu-tual jealousies, we were ever honored with do-ing any service for our Master; though we may perhaps be permitted then to see that our very partialities and emulations were necessary, as otives to quicken our ease-loving souls into la complete unity and unquestioning confidence are so apt to engender. Very respectfully and truly, dear Sir,

Yours in the co DAVID GREENE, Sec. A. B. C. F. M.

We have taken this course in regard to hoth these classes of persons. So if the slave-trader form our country should go to the vicinity of one of our African missions, and there by his inhuman traffic should spread consternation and misery among the people and retard our work, we must make his wickedness known, and leave him to the reprolation of the community and the poinshment of the laws. But we have never supposed it to be duty or wisdom in our Board to adopt any such measures for suppose in continuous and against slavery as it exists in our country, or against any other aluses or immorabily sanctioned by our government, such as Sabbath Muils, slabbath delike in the army, &c. if any proceeding of the government should bear directly on our missionary operations, as in the case of the Cherokees, we must state the case, and pursue the course which duty seemed to point out for remedying the evil, and leave the result to the providence of God and the action of the community.

The object of the Board is specific and simple—the conversion of the nations to Christianingt—an intelligent, hearty Christaningt—an intelligent, hearty Chr

from their present condition? tion of these would lead to the cor The elev version of the Mahometans. They think the white man's religion worse than their own. Now, the latter despise them. But let the Pagaus be raised to their level by Christianity, and sans the raises to their everty chrossonally, as they, the class of Pagans, are their associates from day to day, they would naturally communicate an influence which must be felt. The door is open for their instruction. They are desirous to learn, especially where any feeling has been awakened by the living teacher. The Brethren, a right understanding of this substitute a reply.

Brethren, a right understanding of this substitute to whom was referred the abject of Minister's riding on the Sabbath in naking their Exchanges."

Brethren, a right understanding of this substitute to the committee to whom was referred the abject of Minister's riding on the Sabbath in naking their Exchanges."

the benefit of this very class when his set under our eye. But they seem to be only such as furnish another argument for help from a broad. There is in town a Society, called the fall believe. If this sentiment be correct, the south African Missionary Society, It is in the hands of Mrs. Smith quite a number, some hundreds, of those she had collected for instruction. But its first days were its best. The butch seem not to have any enlargedness of view respecting the interests of that kingdom which is yet to fill the earth. Hence they will not give their missionary sufficient for his supert, and he must resort to labors directly aside from his object for this purpose. He must also be subject to the control, in every thing, of a body of men who are not sufficiently enlightened to see what the interests of the colored population require. Good has no doubt been done. A small church is collected. The missionary is an excellent man. Mahometans now and then have departed this life with transporting card have departed this life with transporting. There may be laws which belong to relative to religious ordinances and involved to religious ordinanc views of heaven. But instead of two stations stiews of heaven. But instead of two stations, as formerly, the Society has now but one. Instead of hundreds that hear the word, there are neith now but 50 or 60 in the large chapel built expressly for the purpose, capable of holding at least 1000, and the missionary's voice echoes division to the control of the control

least 1000, and the missionary's voice echoes mournfully round its walls, as if calling for help.

The Rev. Mr. Canham, late a missionary at Madagascar, has within a few months commenced preaching in Malagash, to the natives of that island now here. The attendance is tolerable. But he labors under disadvantages. He has no acquaintance with the Dutch, which would probably aid him greatly. And even would probably aid him greatly. And even should he succeed with the Malagash, they are but an inconsiderable part of the Pagan population.

In the class first mentioned, are embraced but what we conceive to be wrong, because wicked men also see it to he wrong.

The cases will rarely happen in which a minimum should he succeed with the Malagash, they are but an inconsiderable part of the Pagan population.

In the class first mentioned, are embraced but what we conceive to be wrong, because wicked men also see it to he wrong.

The cases will rarely happen in which a minimum should he succeed with the Malagash, they are but of town on Sabbath morning. During the last nine years, I recollect but two instances to contact which what we conceive to be wrong, because wicked men also see it to he wrong.

The cases will rarely happen in which a minimum seem in which or it is impossible for him to lower down these rules, or release his rational creation of town on Sabbath morning. During the last nine years, I recollect but two instances in which I have found it necessary thus to do. And one of those cases was to return to my people, through the failure of a brother with whom the exchange had been arranged. In

FRIDAY, NOVEMBER 27, 1835.

MISSION TO NORTHERN INDIA.

The Western Foreign Missionary Society, which has now become the Board of Foreign Missions of the General Assembly, are now engaged in fitting out a large reinforcement to Northen India, to sail from this port on Monday nex. This company, consisting of the Rev. Messrs. M. Faren and Campbell, and Messrs. Rogers, Janicson, and Porter, with their wives, and Mr. Brown, printer, are to proceed from this country to join the brethren now at Lodinas; and on their arrival, one or two additional stations are expected to be formed. The Society having been convinced that among the most important means for the christianizing of Hindooslan, the introduction of seminaries for the instruction of native young men, in the higher acostan, the introduction of seminaries for the instruction of native young men, in the higher branches of English education, must hold a distinguished place, have appointed Messrs. Janieson, Rogers and Porter, the former a graduate of Jefferson College, Pa., and the two latter of Miami University, Ohio, to found and superintend institutions of this kind, in connection with Mami University. Ohio, to found and superin-tend institutions of this kind, in connection with the Mission. These young brethren, who have sestained a very respectable standing for schol-aship in their respective colleges, and who are regarded as well qualified in other respects for the Missionary service, are expected, as op-pertunity may offer, to prosecute their theolog-ical studies, and in due time, under the direc-tion of their ministerial brethren, to be intro-duced into the office of the holy ministry. The Society send out also by the present reinforce-Seciety send out also by the present reinforce Selecty send out also by the present reinforcement, the entire apparatus of a good Printing Ofice to be located at Lodiana, and the Mission will be immediately prepared to use this poweful auxiliary to the work in which they are engaged. To aid them in the work of thus publishing portions of the Holy Scriptures and religious Tracts in the Roman character, and in the native languages of India, the American Bible Society and the American Tract Society lave each generously appropriated the sum of \$1000.

This addition will make the Mission to Northen India to consist of from fifteen to eighteen individuals, and to possess a good Library, Phi-bsophical Apparatus, Printing Press, and the means of founding two or three native semina-

ON THE SABBATH."

Mr. Editor,—Under this title, in your paper of 9ct. 30th, there appeared a report "recently real before a Conference of Churches." As year columns are open to subject, I beg leave though this medium to address to the Commit-

guilty.

For the better understanding of this subject, I shall notice the laws of God as found in the Bible, in three distinct classes. One class reconduct relative to religious ordinances and in-stitutions. There may be laws which belong to neither of these classes; and there may also be other classes. But most of the laws in the Bible can be easily ranged under one or other of these

ivisions. In the class first mentioned, are embraced

JOSEPH TRACY, EDITOR.

Strict obedience to some, if not all, of this class, may, in certain cases, be dispensed with, by the urgency of circumstances. A man may embrace religion, in a simution in which be cannot go to a Christian minister, nor oldain one to come to him. His remaining unbaptized, and his not participating of the Lord's supper, are not, in in this case, criminal. Circumstances justify his course. Circumstances also may render that lawful on the Sabbath, which, ordinarily, would be unlawful. On this ground, the disciples were justified, when, on the Salbath day, they "plucked the ears of corn, and did eat, rubbing them in their hands." Ordinarily, the husbandman cannot lawfully repair his fences on the Sabbath. But if, during the preceding night, the Lord has prostrated them by a strong wind, and thereby exposed his crops to be ravaged by his neighbor's cattle, he may lawfully go out on Sabbath morning, and so far reravaged by his neighbor's cattle, he may lawfully go out on Sabbath morning, and so far repair his fence as to defend his crops. This is secular business. And though "the phrase "works of necessity" is not found in the Bible," he feels, and community feel, that in replacing his rails, he is doing a work of necessity which, he Bible has been about the part of the property of the p the Bible has made right, and which God approves. On the same principle, and not on the ground that it is "a religious service," may the minister ride to a neighboring town to preach on the Sabbath, when God has so ordered the circumstances which were beyond his control, that he could not go on Saturday. The "circumstances," in these cases, do not "make that necessary which the Bible has not first made lawful," but make that scripturally lawful, which, without the bible has not first made lawful, "but make that scripturally lawful, which, without the bible without these or other like circumstances, would be scripturally unlawful. The riding of the be scripturally unlawful. The runing of the minister on the Salbath to preach is as much secular as the repairing of the fence in the case supposed, and must be justified on the same principles.

Again, brethren, you ask, What is it that justified on the Salbath?

tifies a person, ever, in riding on the Sabbath?"
And you answer, "It is his having an object in view which is appropriate to the Sabbath."
From this position I must dissent. It was not the object in view alone, but as connected with the necessity of the case, which permitted the private in the transfer in the Sab "the priests in the temple to profane the Sab-bath and be blameless." Saul's avowed object in sparing the best of the sheep and of the oven in the destruction of Amalek was, "to sacrifice unto the Lord." And what better, in ordinary cases, does the minister do, who rides on the Sabbath that he may preach for the Lord?

But let us examine your argument a little further. You add, "preaching, it will be admitted, is a sacred employment, in its own nature appropriate to the Sabbath. Riding to preach them is a surveying."

ture appropriate to the Sabbath. Raing to preach, then, is appropriate."

Now apply the argument to another topic.

"Preaching is a sacred employment appropriate to the Sabbath." Building houses in which to preach, then, is appropriate to the Sabbath. The argument is, the same. If it will justify the minister in generally riding on the Sabbath when he goes to a neighboring town to preach, it will justify the mechanic in plying his saw. it will justify the mechanic in plying his

and plane, and hammer, on the Sabbath, when building houses in which to preach.

You farther add, "If a man must do a thing on the Sabbath, he may go where he can do it."

The rather, "he should be where he can do it." If he has unnecessarily neglected this, he is criminal in the neglect, and hence criminal in performing the labor on the Sabbath which this neglect has made necessary,

The supposed case of the distribution of Bi-

bles and tracts among sailors, the Superintendant of the Sabbath school, and the good Deacon, are by no means parallel. On the suppositions, those to whom they go would be destitute were it not for this labor of love. Nor do they go to accommodate themselves. But when ministers exchange labors on the Sabbath, it is not cause a brother's flock will be destitute if the exchange be not made, but because it accommodates either the one or the other, or both, to make the exchange. The object may be, to obtain time to attend to some important secular business. In this case, the object of the exmaking their Exchanges."

Brethren, a right understanding of this subject I consider highly important. You also have expressed a similar sentiment. I hence that an attempt to conduce to this great that an attempt to conduce the same that the conduct that the cond

exchange of at," I most or only the preaching of fundamental errors, he sees it thence at, or any union go Sat-late the law. Is the law.

ride on the Sabbath to a distant place to near preaching. Duty restricts him to exertions in his own neighborhood. Let then the minister and the parishioner abide by the same rules. An objection is also brought forward in the report in the following words: "It is said, that, if ministers ride on the Sabbath to preach, their example will be percerted, and will serve to in-crease the amount of travelling for worldly pur-

To state this objection fairly, we must substiexamples. And over such examples many goal y men weep. Their immost souls are grieved both on account of the sin, and of the evils re-sulting from the practice. And for this reason if no other, ministers should cease from 'ravel-ling on the Sabbath. "If meat make my broth-er to offend, I will eat no flesh while the world standed "We do not "concede" to the wicked er to dielle. I will can be a standeth. We do not "concede" to the wicked "that their argument is a good one," when they plead the sins of ministers to cover their own. But we must not cease to raise our voice against

with the object, and not the nature of the object alone, justified the ride and gave me a clear conscience. Let all ministers avoid riding on the Sabbath without imperious necessity, and good men will soon feel, that, in these rare cases of exception, there must be some good cause. Until this is done, many pious hearts must often be grieved. Yours, &c. Sincerias.

AMERICAN RIBLE SOCIETY.

It has become known to the American public, retry generally, that it is now a question before to American Bible Society, whether they shall the American Bible Society, whether they shall make any further grants of money to the Baptist Board of Foreign Missions, for the circulation of their translation of the Scriptures in the Burman language. This question was brought up by an application from the Baptist missionaries of the Serampore Mission, for aid in circulating their translation into the Bengalee language. The Baptist missionaries have made a translation of the New Testament into that language, which is acknowledged to be, even by Pedobaptists, more perfect than any other ever made, except more perfect than any other ever made, except that they have rendered the words, baptize, baptizma, and their cognates, by immerse, immersion, &c. On account of the rendering given to these words, the British and Foreign Bible Sosion, &c. On account of the rendering given to these words, the British and Foreign Bible So-ciety have refused aid to the Baptist missionaries. They, therefore, knowing that the American Bi-ble Society had pursued a different course in re-lation to the Burman translation, which is similarly rendered, made the application referred to. arry rendered, made the application referred to.

A grant in their favor was advocated by the Baptist members of the Board, I. Because the millions who speak that language, are a part of the
field now contemplated by the Society as demanding their attention; and 2. Because they have already made grants to circulate a copy which has a similar rendering. Other members of the Board maintained that it would be incon-sistent for the Board of the Bible Society to make the grant asked for, and in like manner, any fur-ther grants for circulating the Burman translation, in which was found the rendering referred tion, in which was found the rendering referred to. A committee of five, selected from the dif-ferent denominations unned in the Bible Society, have reported, four to one, against any further grants to any translation in which these words are rendered. The ground taken, is, that any rendering given to these words, whether to immerse, &c. or, to sprinkle, would be a violation of the compact into which different denominaof the compact into which different denomina-tions entered in the formation of the American Bible Society. So far as we know, this question

Now the question is, and it is one of over-whelming interest,—upon the supposition that the Bible Society pursue the course here intimat-ed, must it necessarily result in a disseverance of the Baptist denomination from any further participation in the labors of this institution?— We think not. The most suitable course for the Now the question is, and it is one of over-We think not. The most suitable course for the American Bible Society to pursue, in its foreign distribution, would be, as it seems to us, to make their grants unhesitatingly, according to their judgment of comparative wants, for the circulation of all translations, made by any one of the demonipations metals in the Society with most constant. tion of all translations, make by any one of the denominations united in the Society, with no further inquiries, than that the translators were competent to their labors, confiding for the faithfulness of the translation, in that sense of responsibleness to God, which every good man must feel, when attempting to translate his most holy word; and so far as the facts show, this has been the course highest our good by the Society. word; and so far as the facts show, this has been the course hitherto pursued by the Society. Still, should the American Bible Society, under an honest conviction of duty, or if you please, from motives of expediency, or from the exam-ple of the British and Foreign Bible Society pursue the course intimated above, that is to say, make it a condition that they would aid in the circulation of the copy of the Scriptures, in circulation of no copy of the Scriptures, in which the words, baptizo, baptizna, and their cognates, were not left untranslated, as in our English version, but transferred, as well as they might be, we should not think it, as we have before said, a sufficient ground for separation.— Our missionaries will of course translate the Scriptures, as they have hitherto done, and the denomination will furnish the means of circu-lating them. We can also conscientiously aid in giving to the heathen, in other parts, copies of the Holy Scriptures, in which these words are transferred; for, as we think, the Scripture nartransferred; for, as we think, the scripture har-ratives of baptismal occasions explain most fully the mode; so that the heathen, having such a translation, would not be ignorant of the true

mode of baptism.

Should the Baptists separate from the Bible Society, it would be exclusively Pedobaptist, and might direct its whole influence to the circulation of translations made conformable to Pedobaptist practice. Besides, the Bible Society has hitherto been a delightful bond of union between all denominations of evangelical Christians, which, from a thousand considerations, should be preserved, if it may be, without a sac-Since the above was written, we have noticed

the following postscript to an article in the New-York Baptist Register, written by the Editor, then in the city. The present is evidently a mo-Bible Society need to be endued plenteously with beavenly wisdom; and that they may be thus endued, may the prayers of God's people be un-censingly offered. Upon this question, the endued, may the prayers of God's people be un-reasingly offered. Upon this question, the Board is very unequally divided; and should they in any degree be influenced by their preju-dices, they may do what will hereafter be to them and to the whole Christian world, cause of deep regret .- Christian Watchman.

and to the Whole Christian World, cause of deep regret.—Christian Watchman.

"I ought to have mentioned, that, on Thursday afternoon last, the subject of aiding Baptists in the circulation of the Bible, translated by their missionaries, in heathen lands, came up before the Board of the American Bible Society. A great assembly was present in the Society's House. Dr. Macauley went extensively into the discussion of the meaning of the disputed word, and was supported by Dr. Minor.—Mr. Cone replied with his usual readiness and ability, showing that that was not the place and time to discuss the meaning of the word; at the proper time he would not shrink from such discussion. It is, indeed, singular that any discussion as to the meaning of this word should be a moment tolerated in a Society of this kind, which virtually carries on its lintel and door-posts the inscription, "No sacrifice of tenets by the members of the Union." It would seem, from what has transpired, that this great Society is to be made the area to decide as to the orthodoxy of Baptist sentiments. On the adjournment of the meeting the sentiments. made the arena to decide us to the orthodoxy of Bap-tist sentiments. On the adjournment of the meet-ing, the subject was recommented to the same commit-tee, to report again at he next meeting of the Board, in about a fortnight. The public feeling is becoming greatly excited; and if this matter should shortly swallow up all others I should not be surprised. Let Christians pray earnestly for guidence in this great matter."

AMERICAN BIBLE SOCIETY

AND THE EURMESE TRANSLATION.

We learn from the New York Baptist Regis-

We team from the New York Baptist Regis-ter, that the Board of the American Bible So-ciety have resolved to follow the example of the British and Foreign Bible Society, in with-holding aid from the Baptist translations, unless they agree to transfer the word, as in the English version, instead of translating it. The Register remarks: "It is now announced to Baptists by the Pedobaptist members of the Board, that they can have no more aid in the circulation of their translations in heathen lands, unless they

Burmanize the Greek word "baptizo," or trans Burnanze the Greek way or "approx". It justly adds: "But the Baptists can never consent to do this: it would be a sacrifice of conscience to which they could never submit: it would be an abandonment of principle, which would render them guilty before God, and abandon they could be an abandon to fine principle, which would render them guilty before God, and abandon they who explore them. ight of those who require

ecision of the Board was communica ted by Elder S. H. Cone, one of its members, at the recent meeting of the New York Baptist Convention. The decision is in accordance Convention. The decision is in accordance with our previous anticipations; we expected with our previous anticipations; we expected with our previous anticipations; we expected with a result, and have endeavored to prepare such a result and the control of the ransferred and not translated,) and did not engage as competitors in the field, all went on smoothly; but no sooner do they presume to present a version with the word correctly trans-lated, than they are informed, that their Pedobrethren cannot conscientiously aid them. They must palter with their consciences, refrain from doing what they believe to be right, mystify a positive institution, or otherwise they will be deprived of the countenance and support of Pedobaptists. The British and Foreign Bible Society had no objections to recontributions of Baptists to aid in the circulation of a version, the Chipewan, in which the phrase is rendered to sprinkle, which every Baptist believes to be not only a perversion the word of God, but also an unauthorized at false translation; yet they refused to contribute to the translations made by our English Baptist brethren in Hindostan, because they had pre-sumed to translate the word correctly. This fact was conceded by one of the most learned Pedobaptists in England, Greenfield, who in reply to some censures of the Baptist transla-tors for adopting this course, observed, that as honest men and good linguists, they could not render it otherwise than to dip or to immerse. The question is not respecting the correctness of this translation, for that is not denied by any

competent judge, it is solely on the ground of expediency. The translators of our English version, to accomplish a certain object, did not translate the word, but merely transferred it, and all other versions must be accommodated to this pattern, otherwise a favorite and darling theory will be in danger of being overthrown. It will be readily seen that if the word had been redered in our version, to dip or to immerse, spri ling would long since have been abandor and if the Baptist versions should now prevail, it might operate disadvantageously to the preva-lence of this system. It is a question there-fore of expediency. The Baptists are to act contrary to their consciences, lest this system be

What course ought we to pursue? There is but one consistent common-sense straight for-ward course left us, and that is to secede forth-with; relinquish all intercourse with the Ameri-can Bible Society, and take immediate steps for forming a Society of our own. We do hope forming a Society of our own. We do hope there will be no truckling or flinching on this there will be no truckling or flinching on this subject. We believe that our brethren generally are ready for action. We urge all our edito-rial brethren to exert their influence in for-warding this course. We regretted much to see an article in the last Watchman, animadverting on a communication on this subject in the Baptist Tract Magazine. We hope brother Thresher will display less sensitiveness and more decision on this point hereafter. We as sure him the opinions expressed in that article, are the sentiments of the brethren generally in

Let a Convention for the formation of a Bap tist Bible Society be called at some central place, as Philadelphia or New York, we should prefer the former. The call will be responded breter the former. The east will be responded to by a large portion of our denomination.

And the earlier the period is fixed for this assembly the better. Funds are now required for the printing of the Burmese Bible, and other translations are in progress. In the meantime, our brethren will act wisely in with meantime, our brethren will act wisely in with holding their contributions until the formation

For the Boston Recorder INCREASE OF ZION IN WEST BROOKFIELD

It seems due to the grace of God, and to the cause of righteousness, that some acknowledg-ment should be made through the medium of ment should be made through the medium of the press of our religious prosperity. If an to a thirsty soul,' the delay, perhaps, will not render the draught less welcome, or less sub-tary. Time has now tested, to a considerable extent, the character of the occasion here re-

For the encouragement of Christians, therefore, let it be repeated, that amid all the deso-lations of the times, God hath not forgotten to be gracious. It has pleased him to visit his peoin this place with a continued manifestation his mercy. Yes, the influences of his Spirit experienced, (as we verily believe kening of saints, and the conversion has probably been no period within

the last two years, in which there were not some among us inquiring the way to Zion. Members of the church, meanwhile, have been s of the church, meanwhile, have been nate in prayer, and have accompanied tyer with decisive efforts to secure the

gradual and deliberate programment. One, and another, came up to the help of the Lord, till, in the course of a few weeks, we had the pleasure of witnessing a miled band, combining their prayers and exertions for the conversion of souls. Meeting the conversion of souls. Meeting the conversion of souls are the conversion of souls are the conversion of souls. Meeting the conversion of souls are the conversion of souls are the conversion of the parish, and the conversion of the tended with happy results. Enlarged expecta-tion of Zion's increase, 'not by might, nor by power,' but by the Spirit of the Lord, has been couraged, and has been realized. This truth. at least, has been tested by experiment, (as indeed a thousand times before) that the Le indeed a thousand times before) that the Loro is not slack concerning his gracious promises. "As soon as Zion travailed, she brought forth her children." Week after week, and month after month, as the people of God have been rising in faith and prayer and appropriate effort, the number of hopeful converts has been steadily

During the year now closing, 87 have been added to the church. Of these 23 are males, and 54 are females. 25 (i. e. males and females) are heads of families. In all these families, it are heads of families. In all these families, it is presumed, social prayer is wont to be made. The ages of those who have thus made profession, range from 14 to 82 years. A few, at quite an earlier age, are accredited subjects of Chris-tian hope, who will soon perhaps become pub-licly united with the people of God. Nor is it the least indication of mercy, that quite a num-ber in the broad meridian of life, even in the rate uroad meridian of life, even in the vale of years, have been induced to espouse the Redeemer's service. Truly, it has been a gradious visitation. The work is the Lord's, and the glory thereof.

Brookfield, Oct. 1835.

HEAR THE WORD OF GOD.

ome, and henceforth there can be no cloak for ar sin. We know our Lord's will, and, if we our sin. We know our Lord's will, and, if we do it not, we shall indeed be beaten with many stripes. Wo, wo, unto those, who repent not under the mighty works of God. Deep will be the ruin of those, who, being exalted unto heaven, fall thence into hell. It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for such. We may not transle with incomits and the nead of great of judgment, than for such. We may not trample, with impunity, upon the pearl of great price. We may not receive or reject the Bible at our option. Oh, no! Light neglected, augments guilt; salvation despised, will exasperate the accents of vengeance. Neglect your Bibles in this life, and they will hang like millstones about your neck, in the life to come. Better to live in Pagan darkness, and grope, trembling and afraid, down to the grave, than, amid the effulgent light of the Bible, having eyes, to see not, and ears, to hear not, and an understandnot, and ears, to hear not, and an understanding that will not perceive. Better to die unenighteed, starting, with instinctive horror, from the mystery of the sepulchre, than, in the hour of death, to be stung with remorse, for having despised reproof and rejected all the counsel of the Lord. Better perish any where else, than in a land where Bibles meet the eye and the ear the ear their accents of mercy. Oh! go not from the sanctuary, from the light of truth,—the weeping expostulations of love,—the offers of forgiveness, he promises of heaven .- the intercessions -the promises of heaven,—the intercessions of Carist,—the strivings of the Spirit,—the full displays of God's everlasting love,—go not to the judgment, impenitent and unforgiven. A voice from these sacred pages—cries, "Why, why will you die?" While you have an ear to why will not cease from its eloquent and di-vine appeals. Hearken, and your soul shall live. Blessed be God, with this book in our hands, we may bid every desparing sinner come to his Redeemer. Come, poor, and blind, and naked, and weary, to this unfailing supply, naked, and weary, to this untaining supply. The unchanging word is written on this changeless book, Come. As its glovious revelations were all about to close, its final, free, and unlimited invitation is, Come. "The Spirit and the bride say, Come: and let him that heareth say, Come: and let him that heareth say, Come: and let him that water of life free way. And an anomal with the word, by well." 2. And enamored with the word, the min-ters of Christ go forth to repeat it in the ears every child of Adam; and, believing in its infinite fulness and freeness, we would run for ward to meet all coming generations, ere yet they have arrived on the shores of being, and bid them welcome to the pure light of the gospel-the hope of heaven-the splendors of ever-lasting truth.-Rev. W. Adams, in National Preacher.

BOSTON RECORDER. Friday, Nov. 27, 1835.

FOREIGN MISSION BOARDS.

The Synod of Pittsburgh met at Meadville Oct. 21. A committee, appointed for that purpose by the last General Assembly, submitted the following

Terms of agreement between the Committee of the General Assembly and the Synod of Pittsburgh, in reference to the transfer of the West, For. Mission, Society.

1. The General Assembly will assume the

supervision and control of the Western Foreign Missionary Society from and after the next an-nual meeting of said Assembly, and will thereafter superintend and conduct, by its own pr per authority, the work of foreign missions of the Presbyterian church by a hoard especially appointed for that purpose, and directly amena ble to said Assembly. And the Synod of Pitts burgh, does hereby transfer to that body all it supervision and control over the missions and operations of the Western Foreign Missionary ed its board, it being expressly understood that the said Assembly will never hereafter alienate or transfer to any other judicatory or board whatever, the direct supervision and manage-ment of the said missions, or those which may hereafter be established by the board of the

General Assembly.
2. The General Assembly shall annually choose ten ministers and ten laymen, as members of the Board of Foreign Missions, whosterm of office shall be four years, and these for ty ministers and forty laymen so appointed shall constitute a board to be styled the Board of Foreign Missions of the Presbyterian Church in the United States; to which, for the time being, shall be entrusted, with such directions and instructions assessed. structions as may from time to time he given the superintendence of the foreign mi the superintendence of the foreign missionary operations of the Preshyterian church, who shall make annually to the General Assembly, a report of their proceedings, and submit for its approval, such plans and measures as may be deemed useful and necessary. Until the transfer shall have been completed, the business shall be conducted by the Western Foreign Missionary Society.

ing annually at some convenient time during the sessions of the General Assembly, at which object.

It was not, however, till about a year since, that this feeling of responsibleness seemed to become more general; and even then, it was a gradual and deliberate progress towards Christian fidelity, rather than a simultaneous more. is recommended to the board to hold in differ ent parts of the church, at least one public

ent parts of the church, at least one public meeting annually, to promote and diffuse a livelier interest in the foreign missionary cause.

4. To the executive committee, consisting of not more than seven members, besides the corresponding corresponding secretary and treasurer, shall be-long the duty of appointing all missionaries and missionary agents, except those otherwise pro-vided for; of designating their fields of labor, receiving the reports of the corresponding secretary; and giving him needful directions in re ference to all matters of husiness and correspon-dence intrusted to him; to authorize all appro-priations and expenditures of money; and to take the particular direction and management of ign missionary work, subject to the revisi of the board of directors. The executive committee shall meet at least once a month, and oftener if necessary; of whom, three members meeting at the time and place of adjournment or special call, shall constitute a quorum. The committee shall have power to fill their own vacancies if any executive it any executive it any executive. vacancies, if any occur during a recess of th board.

board.

5. All property, houses, lands, tenements, and permanent funds belonging to the Board of Foreign Missions, to be constituted by this agreement, shall be taken in the name of the agreement, shall be taken in the name of the trustees of the General Assembly, and held in trust by them for the use and benefit of the Board of Foreign Missions for the time being.

6. The sent of the operations of the Board shall be designated by the General Assembly.

Cornelius C. Cuyler,

Chairman of the Com. of the Gen. Assembly.

cording to what he hath not. To us, light has | agreement in the work of preaching the gospel to the heathen. The mission to Northern India, mentioned on our first page, is transferred to this Board.

At the meeting of the Synod of Philadelphia, at York, Pa. Oct. 28, the Presbyterian informs

The Committee on the subject of Foreign

missions reported, and their report was accept-ed, adopted, and is as follows, viz: Resolved, 1. That in the opinion of this Synod the General Assembly of the Presbyterian church, is bound by every considera faithfulness to our divine Master and fa

ately in the great cause of Foreign missions.

2. That the organization by that body of permanent board and the appointment of suita-ble persons for this work, should be undertaken

of such an organization ought to be in one of the large Atlantic cities—the Synod would sug-gest the city of New York.

4. That the American Board of Commis-sioners for Foreign missions ought to be request-ed to transfer to the Board of our Assembly,

when fully organized, all those stations in For

eign lands, at which the majority of ordai rsons belong to the Presbyterian church.

5. That members of the Presbyterian church ho are now in the Foreign field or who hereafter go into it, ought, in the opition of this Synod, unless special and extraordinary reason indicate a different course, to maintain a direct missionary relation to the Board of their own church when organized, and they are affection then organized, and they are affecti

That if the General Assembly should not it its next meeting, organize this great interest ipon the general principles now exhibited, this self, at its next meeting, in depenlence on God, fully enter upon the glorous

tely exhorted to the serious consideration

Resolved. That the stated Clerk be directed a lay a copy of the above report before the next Seneral Assembly.

We hope the General Assembly will not corduc its Foreign Missionary operations in the spirit of these resolutions. Look at the fourth resolution. These men-men who cannot bear to have Congregationalists connected with their church, even on the "accommodation plan"who are not willing that Congregational Delegates should vote, or even speak, or even sit in silence, in their General Assembly-these me wish to have the control of all the missions it which Congregationalists form the minerity! What do they wish to do with that minerity Suppose these Congregationalists should muse to assent to their book of discipline-what hen? Or if they should preach to the heathen, the doc trines, for maintaining which these men, at this very meeting, suspended Mr. Barnes from the ninistry-what then? Do these men expect that this minority will be converted to Presbyterian ism in the twinkling of an eve on hearing of the transfer? Or that they will go over to them in orm, while unconverted? Or that the American Board will turn them over, body, soul, and spirit, to Presbyterian jurisdiction, without their consent, as a planter sells slaves? Or would these sticklers for thorough-going Presbyterimist consent to receive them on such terms, if they could? Certainly, these are questions on which the authors of those resolutions bestowed but little thought.

But suppose all these difficulties surme Where would the Assembly's Board find funds to sustain all these missions, thrown upon it at once, and in its infancy? The Board would be bankrupt in resources forthwith. It would be compelled to stop payment in a year. By wise management, the Board may increase its strength rapidly, and perhaps become able to receive these missions gradually, in a course of years, if it should not be able to plant new missions as fast as its funds should increase; but to have them all thrown upon its treasury at mce, requiring heavy remittances to be made, perhaps the next day,-no missionary society in the world could bear it.

Look at the fifth resolution. What does ean? What sort of "missionary relation" does it contemplate? One which shall rener them accountable to two Missionary Boards it once? Or one which implies a transfer of their connec tion from the American to the Assemblate Board? If the latter, who does not see the distraction it would produce in nearly every foreign mission? If the former, who does not se the inextricable confusion into which the business of nearly every mission would be permanently thrown?

These resolutions seem, to us, a very perfect specimen of "Ultraism." They are ful of the genuine "rual caelum" spirit-the spirit of one who says, " MY THEORY must be fully reduced to practice, though every thing high and holy be overthrown," If its movers have failed to day, it must be by mere accident.

We trust, the Assembly's Board will not be governed by the spirit of these resolutions. We are happy to say, that we observe nothing of it in the doings of the Synod of Pittsburgh.

REVIVALS.

At a prayer meeting in Park Street Church few days ago, it was mentioned that a revival had commenced in a town in Maine, where about 40 persons were hopefully converted, about a third part of whom belonged to a Bible Class. In a town in Norfolk County, Mass. a revival is said to have commenced, and 20 or 30 are hopefully converted. In Worcester County, revivals are said to have commenced in several towns. The N. H. Observer states, that " an interesting revival has occurred in the ongregation" at New Market, N. H. " of which Rev. C. Blodgettis minister," Also, that a series of meetings has been held in Rev. Mr. Boutou's church, at Concord, at which a good state of feeling prevailed, and "a number include hope of pardoning mercy." "The interest, we trust, bas not abated." In another column, will be found an account of a revival in West Brook-

Ministers are becoming very cautious of givng accounts of revivals. Hence, we are not permitted to name several of the towns referred to in this article. It is thought by many, that no account ought to go to the public, till time HEAR THE WORD OF GOD.

How great will be the guilt of those, who remain impenitent, under the full light of the Scriptures!

To whom much is given, of the same much will be required. "To him, who knoweth to do good, and doeth it not, to him it is sin." The poor heathen may stand up in the judgment, and plead ignorance; for every man shall be judged according to what he hath, and not, ac-

duced is not walking "by sight," rather than | and receive their support almost exclusively. by faith;" whether revivals thus excited will not be in a greater degree, spurious; and whether the number really converted in a course of years will be any greater, or even so great, as if a different course were pursued.

Such thoughts are entertained among in ters. Hence, accounts of revivals are not written, and therefore not published, with such frequency as formerly. There is doubtless some force in these considerations; but we would suggest the query, whether many are not carrying them too far, and withholding accounts which ought to be given to the public. Perhaps our wish to render the Recorder interesting may warp our judgment; but we think that nore and earlier accounts might be safely writ-

MISSIONARY MEETING AT PHILADELPHIA. An united missionary meeting was held in the econd Presbyterian church in Philadelphia, on Sabbath evening, 16th inst. preparatory to the departure for India, of missionaries of the American Board of Commissioners for Foreign Missions and of the Western Board of Foreign Missions. The missionaries of the former Society were the Rev. Miron Winslow and the Rev. Robert O. Dwight and their wives, destined to the Tamul mission; and of the latter society, the Rev. James McEwen, the Rev. James R. Campbell, and Messrs, William S. Rogers, Jesse S. Jameison, and Joseph Porter, their wives, destined to northern India. Mr. Winslow was returning to the field in which, as is well known, he had already spent As both companies of these brethren were

going out in the same ship, it was thought inexpedient to have two separate meetings. ssionaries therefore were all assembled in one place, with as many of their friends as could obtain an entrance. The following were the exercises. 1. Invocation, by Dr. Alexan- ply them to this purpose. Perhaps it is best der of Princeton, and singing. 2. An explanation of the nature and objects of the meeting, by Mr. Anderson, one of the Secretaries of the American Board. 3. The propounding of certain questions to the missionaries, by the Secretaries of their societies, relative to their fixedness of purpose to devote themselves to the work of the Lord among the heathen, and their intention to conform to the rules and regulations of their respective institutions. 4. Prayer, by Dr. Cuyler, pastor of the second Presbyteri an church. 5. Instructions to the missionaries of the Western Board, by Mr. Swift, the Secretary of that Board. 6. The singing of the farewell missionary hymn, by the missionaries. 7. A valedictory address to the people, by Mr. Winslow of the Tamul mission. 8. An address, by Dr. Alexander. 9. Prayer, by the Rev. Mr Tate, of Pennsylvania, singing, and benedic-

hundreds went away, not being able to gain admittance. The services were impressive. At the close, a collection of \$224 was taken up in aid of the missions of the Western Board

The missionaries left the city on Monday at one o'clock P. M., in the steamboat for New Castle, where they were to embark in the ship Charles Wharton, a commodious vessel, con manded by Capt. Dolby. She is to touch at Madras, and there leave the brethren of the Tamul mission, and then will proceed with the others to Calcutta.

It was evidently delightful to the good people of Philadelphia, amid the jarrings of their ec clesiastical and theological controversies, which are just now at their height, to have an object around which they could discern and feel the peaceful spirit of their Saviour.

The stanzas on our last page, by Mr. Tap pan, were sent to the ship on Tuesday morning. CONGREGATIONALISTS OF WEST, N. YORK.

We have complied with the request to insert appeal of the "Association of York" to their Congregational brethree England. We have not now the mean in New England. We have not now the means of knowing the truth of the facts therein alleged, though we have no doubt that most of them are We have no doubt that those churches need aid, and many of them ought to receive t. Let the A. H. M. S. do as it has done, and ore; and what it will not do, must be done r feeble Congregational churches, just as it is or feeble Presbyterian churches, by the aid of their neighbors, with occasional applications to the benevolent at a distance. We should fear for the success of our brethren's application for aid in Massachusetts, if the Pasteral Association there, (or a few metropolitian members) should carry through their schemes of a central committee whose approval is to be required for all Western applications. For the organ of such matters publishes the appeal with only the cold

The well informed render will see that the subject has various important relations. Something, it would seem ought to be done; and yet we see no way of proceeding, free from diffi-Now we think it the easiest and simplest

thing in the world for the New England Congregationalists to aid in this matter, by inviting an agent for the General Association of New York, who shall travel in N. E. and spread out Nors, who shall travel in N. E. and spread out the facts before those churches, and take what they choose to give for the special purpose of building up those feeble churches. That is a "way of proceeding, free from difficulty," unless the "committee" at Boston make difficulty for the sake of policy.

[N. Y. Evan. The members of the Pastoral Association

Massachusetts, we trust, will suitably appreciate the peculiar kind of respect with which the Editor of the Evangelist notices their doings. We trust, they will thank him as they ought, for this attempt to create jealousy and ill-will between ministers in the country and their brethren in Boston, because "a few metropolitan members" dare to obey a vote of the Pas toral Association, placing them on a certain ommittee. But we do not think that the Congregationalists of Western New York will thank him at all, for hinting that their claims for aid are such as will not bear examination before that committee, and that only "most" of the "facts" stated by them "are true." That committee, by the way, was appointed to consider applications in favor of literary institutions in the Western States, and has nothing to do with institutions in other states, or with missionary operations any where. Mr. Leavitt's month of it in this connection is a symptom of his state of mind.

The circular under consideration says,

Now, we do suppose that those gentlemen, especially after the discussions which must have preceded their appointment, are competent to judge of the necessities of those churches, and of the agencies necessary to meet their wants. We supposed, therefore, that there was a need that "some missionary or charitable institution" should undertake to render systematic and permanent aid. They say also: In looking around for help, it was natural that we should turn to those who embrace the same views with ourselves. We remembered too, whose charity and zeal it was that first penetrated this wilderness and whose contributions, through the organs of another denomination have subsequently sustained most of our feeble churches. All we ask is, that a portion of your donations, freely and liberally given, to build up another denomination, may be bestowed upon your own children and brethren of the faith and order, attached from pri and habit to the simplicity and parity of your Institutions, and anxious that these Institutions may be maintained and extended, that the libeal and catholic spirit, which has ever attended them, may still be preserved to bless the churches In the phrase, "organs of another denomina-

on," we supposed there was an intelligible allusion to the American Home Missionary Soci- what proportion of cases? We ety: and we supposed the circular contained a request for aid, through some other missionary tell on this subject; not because titution, either aiready existing, or to be the stories, but because of the formed for that purpose. The Massachusetts
Home Missionary Society is auxiliary to the mens of the general conduct of American, and aids feebie churches in New We shall be very much oldier York, only through the Parent Society. Our Baptist, for full and correct auxiliary can withdraw its contributions from are very glad to see that at le the Parent Society, in whole or in part, and ap- man sees the propriety of ply them to the support of feeble churches in New York, in a way not sanctioned by the rules We hope the sentiment will gain a of the Parent Society. Or a new society may southern men shall see the proprie be formed in Massachusetts, which shall divert the same restrictions in all case from our auxiliary a part of its funds, and ap- As to the "plan of emancipa that one of these measures should be adopted; bear the expense, from which the Ba but we do not think either of them " free from decided in "backing out," we addifficulty." We think that some thing effectual think of it; for unless we much mis ought to be done; and that it is desirable to do rection which public sentiment is takin it in such a way, as not to interfere with the the north and south, the man who do plans of the A. H. M. Society.

As to disposing of the whole matter, by telling them that they may send an agent into New the Charleston market, without at England, who may get something, if he can, system of operations by which slav contributions in one church and anotherwe have no thought of turning them off with thy to be laughed at." such "cold comfort." Nor do we feel authorized to dictate a course of measures to the General Association of New York. That body, we presume, is competent to judge, what agents nd what " committees " it needs, for the transetion of its own business.

occeeding, free from difficulty." We therefore repeat our request to ministers and churches in New England, to consider the subject seriin New England, to consider the subject seriously, that, in due time, they may be ready to

THE BIBLE SOCIETY AND THE BAPTISTS

We have placed two articles on our first page, for the sake of giving our readers full informa on of a matter, which may soon excite much interest. The case appears to us a very plain one. The Baptists do not pretend, that the words baptize and baptism, used in our common version of the Bible, convey any incorrect idea. On the contrary, they maintain that an unprejudiced reader may find the true doctrine conerning haptism clearly taught in the common version. On this point, we all agree; though we do not all find that the true doctrine is, the necessity of immersion. The Bible Society is willing to aid them in publishing in Burmese, a translation just like ours in this respect. With this, they are not satisfied. They wish to publish a translation which will be equivalent to ours with a Baptist commentary on those words wherever they occur, saying that baptize mean immerse. The Society publishes Bibles, only without note or comment;" and, acting in the pirit of its constitution, cannot aid in publish ing a translation, which has a sectarian comment virtually incorporated into the text itself.

But the Baptist translators will tell us, that their translation is correct. This, others do not believe. But suppose it is so, Still, it is a sectarian peculiarity; a point on which they have found the true meaning of the Scriptures, more precisely than any body else. Others believe hat the idea of the necessity of immersion is not contained in the Scriptures, as God gave them to us; and of course, that a translation which includes this idea, is guilty of adding an the work of the Jesuits, who wish to idea to the word of God. If the Baptists know that their translation is right, and necessary in pery. He has been threatened with order to the highest spiritual good of the Bur- ever since he published his account of mese, by all means let them print it. But let them powder consecration of the cathedral. not claim the aid of those who believe that they are adding their own erroneous peculiarities to the word of God. Still, there is no reason why tionism and slavery; and mainta they should withdraw from the Bible Society. Still, they can unite with us in circulating versions which, they admit, teach the whole truth, and teach no error; though they think that one right to send 10,000 copies, if he sees is; idea is not expressed so forcibly, in certain passages, as it is in the original.

All that is said about "translated" and " trans ferred" is deceptive. In our common version, the words are " translated '

THE DOMESTIC SLAVE TRADE. The following article, from the Southe

Baptist, was called forth by what we have published concerning the willingness of the North, to bear its equal proportion of the expense of emancipating all the slaves in the United States.

We must say to the editor of the 'Boston Reorder,' once for all, that his plan for emanciat the South—at least we may speak for South
Carolina. But if the northern emancipationists
are extremely anxious to display their liberality,
let them not talk about the General Government, but let Mr. Tracy and others put their hands-into their over pockets, and send "their agents" to Charleston to take their stand at the north-side of the Exchange, where they can soon have opportunity to gratify their pseudo be-nevolence. Hundreds of negroes will probably be put up at metion this winter; and as they will go to the highest hidder, Mr. Tracy can purchase as many as he desires, as long as his money holds out, provided he will give some "We see no way in which these churches are to be built up and sustained, but by missionaries, who shall labor among them at discretion, also that the negroes are willing to go with him. In the Dr. Payson, is correct.

In South Carolina, the d sanction of religion, and intry—our whole country ith. We are therefore fa moved from all desire for would ruin the United Sta

We are very glad to learn th at least, a man cannot bay slav be well treated; " nor even with raph is an extract of a nials, unless "the negroes are with him." We would most r Baptist to inform us, whether is imposed by any law of South whether it is only demanded ment, or by the principles and fe holders individually. Will be alhow extensive this law is in its a there no instances in which slaves without such " testimoni the "negroes" are not "willing

him?" If so, in how large a pro are these "testimonials," or buyer and this willingness on the article bought, actually requ ness to go, where it exists, ev to the horrible stories which strictions on the sale of slave.

method in which all parts of the cor of it, will ere long find himself unfast As to raising the price of slaves, by poor timately be abolished, -this "plan"

LICENSE LAWS .- The proposition for startling innovation; yet it will be tion that there are many weighty c favor. The present laws are but a We repeat it, therefore, that "something ought to be done, and yet we see no way of

This is not a question to be decided by pose the legislature should pass an act, to the Whereas the traffic in ardent spirits, as a not demanded by the public good, but, on trary, exerts a very pernicious influence property, health and morals of the people whom it exists, reducing many to y pelling many to crimes of every many by diseases both of body and mind an dents occasioned by its use, by their own har hands of others under its influence,-for sons the traffic is in all cases highly whereas laws licensing and regulating fore be it enacted-that all laws for traffic in ardent spirits, to be used as a dun the same are hereby, repealed." Sup business were left just where such an act w

gislation make people feel about selling run many would have " brass " enough to sell sort of people would they be? How much bility would a rum-seller enjoy? How much character would be necessary, to keep a n of "rum-holes?"

These questions have intruded themsel nd, occasionally, for several years. As y are not ready to give a positive opinion. Th who is ready, we suspect, must be one w studied the subject very much, or very little.

Sr. Louis, Mo.-There has been a excitement about abolitionism, and sever lie meetings have been held. Mr. Lu Editor of the Observer, considers it at. published a long address to his fellow boldly declaring his abhorrence both of gradual and safe emancipation; de he has ever, knowingly, sent a co-Emancipator to any body, but a them plainly, that he shall not give up of discussing the subject, come what throwing himself on them for pro-

Gerritt Smith, Esq. has sent New York, as a member of the Amer Slavery Society. He states, in his le he still retains all his objections agciety, but feels compelled to join standing, for the sake of mair "free discussion." In other work himself compelled to choose between M gison and the mob. It is out present to give his letter, with remarks, next w

The article in the Providence Journal of the Abolitionists should have be ited to the Boston Recorder, and not to the Watchman

The Watchman, unintentionally, deal injustice. The article was not "o of the abolitionists," but on "Mr. Garrison's p Abolitionists in New England, to a very great profess to disapprove many things in Mr. Ga tice, charge an intention upon them, get cause Mr. Garrison harbors that intention

THE "PASTOR'S DAUGRIER,"-The

Yovember 27, 1835. prospects in Western African Dove, a missionary in a prospect of missionary in a process of the prospect of th eripures and useful fooks.

arrival at this place, apply
On asking them what kind,
ure, their reply is, "Abouties, world, that he gave his only

The intelligence ought ts, the prayers and labo half of neglected Afric the opposition of Moha win some measure for the desire for the following its widening way in the following way in the follo NEW PUBLICATIONS

NEW PUBLICATION
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is not a statistical work, like ac, nor are its astronomical table purposes of practical astronem; as the astronomical part of nded for those who understand the Year Book is prepared with for those who wish to learn, -wh k of peculiar value .--- In some re al calculations seem more nonnear calculations with more of

ne contains "Right Opposite," " Johnny Hodges," " a Word number of the first volume, Gold Ring," is wellmaintained the Published by Wm. S. Damrel, and R.

R Co.

enes and Characters, Illustrating Ch.
No. V. The Backslider. Boston, a
k Co. 1835 & Co. 1835 The Ministry we Need. Three Inaugust delivered at Aubarn, June 18, 1835. Taylor & Gould, 1835, pp. 185, 186

These Discourses are by Rev. Sa DD. a man who never speaks, so far without saying something worthy of
style fall of great faults and great beaut
A Walk about Zion, By Rev. John
tor of St. Andrew's Church, Philade of the Pastor's Testimony, etc. Phi. Marshall & Co. 1835. pp. 351, 18m

"Zion," in this work, means Church, and especially " the Episcopa oldest daughter of the Reformation,"
life preceded Luther; though Wick! held that originally, there were but two cers in the Christian Church, viz. bish The rest, he said, " the En did had out." On a slight inspection pears to be written in a good spirlt, an

style.

History and Present Condition of the L
comprehending a view of their Civ.
Arts, Religion, Literature, Commerc
and Natural Productions; by Rev. M
LLD. Author of "View of Ancien LLD. Author of "View of Ancient Egypt," "Palestine, or the Holy I bia and Abyssinia," &c. With a vings. New York, Harper & Brott 18mo. [Family Library, No. 73.] W. D. Ticknor.

The Easy Primer; containing Children sons in Reading and Spelling. Sprin mernam.
The Child's Guide, comprising Familia signed to aid in Correct Reading, Spe Thinking, and Acting. Stereotype E field, G. & C. Merriam.

The Springfield school books are use extensively than people of this vicin not more than they deserve. Sent Pierce, No. 9 Cornhill.

COLTON'S FOUR YEARS in Great te as much. It is not a mere reprint the N. Y. Observer, but his maturer vi WARDLAW'S CHRISTIAN ETH

reading this book at times, as we get find in it much acute and correct re-portant points in Moral Philosophy. ractical Phrenology, illustrate on Wood. By Silas Jones.

Russell, Shattuck & Co. have sent by way of specimen, from which we work will be well printed. Of its me speak at present.

THE STRANGER'S GIFT; an Anothe Present State of the German Em best means of improving it, is in pre-published in a few days by Light & He

THE ORIENTAL TEMPERANCE A e of a quarterly pamphlet, of ! lished at the American Mission py, Ceylon, by the "Jaffua Asso omotion of Temperance." T ber, published in April, and the se have been received at the Missic

MISSIONARY MEETING .- Four expecting to sail on Monday for nean, under the A. B. C. F. their instructions at the Odeon, or

PRAYER FOR RULE PRAYER FOR RULE
MR. EDITOR,—Would it not be
apart the first Monday in December,
prayer for our Rulers? Congress me
transact the business of the nation;
not prayer go up from every church
great Ruler of Nations, for his p
blessing?

lessing? REV. Mn. CHEEVER.—We regundencement in our last paper (wi without proper authority) of Mr. C ment in the Oberlin Institute, as ment in the Oberlin Institute, as is simply an election by the Facult a declinature would not be confirm

It is with deep regret that we it the Rev. Dr. Sprague's health to physicians have advised a voyag that he will probably sail in the pa [Albany]

eviden

and mind, and

ce,-for which

considers it as, in

his account of the pa-the cathedral. He has to his fellow citize.

orrence both of cipation; denying y, sent a copy of the dy, but asserting his es, if he sees fit; telling

all not give up his

come what may, for protection. has sent his n of the American ates, in his letter,

s, in his letter, that tions against the so-to join it, notwith-intuining the right of her words, he fauls be between Mr. Gar-in present intention, tions against th

other words, he se between Mr. our present inten marks, next week

cels in Western Africa .- The Dove, a missionary in Western There is evidently a great and ning on among many of the ho work the merchant's ves-Their thirst for re-

at McCarthy's Island, March g intelligence ought to encour-the prayers and labors of Chris-of neglected Africa, Mr. D. position of Mohammedans to s "in some measure abated,"
Gospel of God our Saviour is ng its widening way in this part frica." [S. R. Tel.

NEW PUBLICATIONS.

vember 27, 1835.

ak; an Astronomical and Philosophical
Three Parts; containing Part 1. Asare Paris, containing the supposition of its principles, and the studying the Science. Part II. Examinal Calculations, made for severidans and Parallels, and fitted for all Paris of the United States. n all Parts of the United States.

gellaneous Articles; including, among useful and agreeable, Notices of rens and Discoveries in the more practisents of Science and the Arts. By ant. Boston, Munroe & Francis. pp.

parposes of practical astronomy; -but as ners in that science, we think it will apperior. Indeed, it is scarce fair to comthe astronomical part of the Almanac d for those who understand the science,

without any g which slavery

ched sying someoning worldy or attention, in a note fall of great faults and great beauties. Walk about Zion, By Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia; Author of the Patar's Testimony, etc. Philadelphia, W. Marshall & Co. 1835, pp. 351, 18mo.

"Zon," in this work, means "the Christian Church, and especially " the Episcopal "branch of oldest daughter of the Reformation," because Wickliffe preceded Luther; though Wickliffe, we believe,

Easy and Present Condition of the Darbary States; competending a view of their Civil Institutions, Am, Religion, Literature, Commerce, Agriculture, and Stural Productions; by Rev. Michael Russell LID, Author of "View of Ancient and Modern Egypt," "Palestine, or the Holy Land," "Nuba and Abyssinia," &c. With several Engravags. New York, Harper & Brothers. pp. 343. Isno. [Family Library, No. 73.] For sale by W. D. Ticknor. he Easy Primer; containing Children's First Les

Reading and Spelling. Springfield, G. & C. dernam. Child's Gaide, comprising Familiar Lessons, deregard to sid in Correct Reading Spelling, Defining, Thinking, and Acting. Steeding Belling, Defining, field, G. & C. Merrian.

he Springueld school books are used much more than people of this vicinity suspect, but t more than they deserve. Sent us by William

No. 9 Cornhill.

Gambia. Their times to the state of the Medical Institution at Fairis intense and ardent—there of among them to read the
and useful books. They often
this place, apply to me for
g them what kind of books
of reply is, "About God so
for reply

or neply is, & About God so that he gave his only begotten that he gave his only begotten to hat he gave his only begotten to a wesleyan missionary, to be British and Foreign Billet McCarthy's Island, March March McCarthy's Island, March McCarthy McCart

From Mexico.—By the Montezuma at New York from Vera Cruz, 6th inst. advices from Mexico to 1st inst. are received.

The tidings of the recent movements in Texas had reached the capital, and as was to be expected, had produced a great excitement. The most energetic measures were resorted to without a moment's delay, and there is every appearance that we shall soon hear of serious doings in the revolted province. A strong feeling of ill will and suspicion against Americans resident in Mexico was aroused, and apprehensions were entertained of injury to their persons & property. A large number of Commissions for privateers—the accounts say five hondred—had been teceived at Vera Cruz, to be given out as occasion might require. The Archbishop of Mexico and the Bishop of Puebla had undertaken to furnish the Government with \$1,000,000 to carry on the war. [This is the most important movement of the whole, for the government is notoriously afflicted with extreme poverry.]

A division of 2000 infantry had been ordered to assemble at Metamoras, and 300 cavalry under Gen. Moctezuma had begun their march to Monterry in Texas. It was said that Gen. Santa Anna himself would proceed thither to take the chief command.

The new constitution had been adopted by Congress, and proclaimed. Some opposition was made, but so following.

TEXAS .-- The New Orleans Bee of the 5th, gives

but without effect.

The New Orleans Bee of the 5th, gives the state those who understand the science, size he year Blook is prepared with a special relief those who wish to learn,—who will find it a sed pecular value.—In some respects, the assemble cicalculous seem more complete than serif the Almanac.—We trust, it will make the effect dizers of Boston acquainted with Mr. 1997.

1997. The New Orleans Bee of the 5th, gives the following: Py the schr. Haleyon, which arrived yesterday from Metamoras, we have obtained Mexican papers of a late date.—They confirm the fact of the Texians having captured the garrison of Golad; but attribute it to a forced march on their part at midnight during the absence of General Cos, and the sleeping of the Mexicans; while they assert that Cos had afterwards ration to a forces, determined to be amply revenged. It appears almost beyond a doubt from the tone of the remarks in the government journals, that Vareze had taken Acapulco, and had entrenched his forces of the first volume, "My Mother's sold Reg." is wellmaintained through the whole. Published by Win. S. Damrel, and Russell, Odiorne 80.

1808. Mastry we Need. Three Inaugural Discourses, deared at Auburn, June 18, 1835. New York, Taylar & Gould, 1835, pp. 185, 18mo.

1809. The Backslider. Boston, James Muarce at Cast to the federal system.—The legislature of the State of Tammalipas have refused to hold a session to confirm the late decree of the Supreme Congress, and have sent deputies to Mexico are likely to follow this example, and to favor the movements of the Texians in supporting the Mexican federal system. The legislature of the State of Tammalipas have refused to hold a session to confirm the late decree of the Supreme Congress, and have sent deputies to Mexico to that effect.

20ther States with Ganniato and Jalisco are likely to follow this example, and to favor the movements of the Texians in supporting the Mexican States.

21 In the movements of the Texians and in castablishing the central system. The legislature o

Domestic.

THE MISSISSPEI MURDERS .- The following letter will explain itself. We hope it will be read by it." He claims for this church, the title of " the every one who can read, in Mississippi especially. HARDEMAN COUNTY, Tenn.)

September 23th, 1835.

september 23th, 1835. Similar preceded Luther; though Wickliffe, we believe, field that organily, there were but two orders of officers in the Christian Church, viz. bishops and deacons. The rest, he said, "the Emperors' pride 62 the fet." On a slight inspection, the work appears be written in a good spirit, and in a pleasing give and Present Condition of the Barbary States; competending a view of their Civil Institutions, An, Reigion, Literature, Commerce, Agriculture, and Natural Productions; by Rev. Michael Russell LID. Asthor of "View of Ancient and Modern Egypt," "Palestine, or the Holy Land," "Nu-marks of the State of Mississippi, when informed that I am the aged and distressed father of John Hullum, who with four others, fell a victim to the fury of a relentless Mob at Vicksburgh, on the 6th day of July last, and I have waited with painful anxiety to learn that the ordinarry steps had been taken to bring the culprits to justice, but as yet I have had no indication that any such have been made, either by the executive, judicial or ministerial officers.

I am constrained, therefore, by the ties of parental affection, and a solemn daty which I owe to my country, to bring the subject directly before you, and through you and the public journals to ask that justice as a favor, which the laws of my country entitle me to demand as a matter of right. The circumstances of this unparalled outrage have been so extensively circulated that I presume you are in possession of the most prominent facts, enough at least to satisfy you and the public that murders have been committed, and that the nurderers have been allowed to pass with impanity.

and that the murderers have been allowed to pass with impunity.

In ordinary times, when homicide is committed, an opportunity is afforded the relatives and friends of the deceased, to visit the jurisdiction of the offence to prosecute the criminals; but in this instance, I am informed, and have good reason to believe, that should any one attempt to do so, it would be at the hazard of his life. This is an alarming state of society, and which, if not shortly corrected by an energetic and efficient administration of the laws, we may bid adieu to liberty and justice, the wisdom and purity of our boasted institutions, and all those constitutional rights and privileges, which are the pride and the glory of every virtuous American cilizen.

the mean from the first places. Sent us by William former, and have good reason to believe, that should not soon such it is not arrest print of the interest the criminals, but with the jurisdiction of the effects of the state of the control of the present of the control of the present of the control of th

In Outstart Terranses Anventure in the state of a sparring pumple, of the page, and the state part of the colors and the state of the colors and the state part of the colors and the colors

BOSTON

DARTAGUTH COLLEGE. Mr. E. D. Sanborn, Tutor, has been appointed Professor of Languages, associated with Prof. Crosty, who has leave of about the same place as specified with Prof. Crosty, who has leave of about the same place as specified with Prof. Crosty, who has leave of about the same place as specified with Prof. Crosty, who has leave of about the same place as associated with Prof. Crosty, who has leave of a basic associated with Prof. Crosty, who has leave of a basic associated with Prof. Crosty, who has leave of a basic associated with Prof. Crosty, who has leave of a basic associated with Prof. Crosty, who has leave of a basic associated with Prof. Crosty, who has leave of a basic continuous in Europe.

Dr. Delamater, of the Medical Institution at Pair-field and Prof. Crosty of the Medical Institution at Pair-field and Prof. Crosty of the Medical Institution at Pair-field and Prof. Crosty of the Medical Institution at Pair-field and Prof. Crosty of the Medical Institution and Prof. Crosty of the Medica

the Gh of October, there arrived in Tampico, from four miles in the interior of Mexico, silver in bullion and bars to the value of \$1,263,862 82.

The Dally Advertiser states that the Missionaries are so far quieted as to leave no reason to fear further and a shall attempt to interfere. So judicious were the measures adopted and with such spirit were they carried into execution, as to result in the capture of five of the ringleaders of the disaffected, before they against them. One of these has been indicted by the Grand Jury of Coos county for high treason, and a number of others for violating or resisting the laws of the number fled into the British province for protection.

Gen. Low, in his despatch to Gov. Badger, says, The Applebuses declare that they have acted under the directions of a Justice Peace, and were told by in if they were approached by the authoraties or people of the state of New Hampshire, to order them in the name of the King to desist, but if further pressed to the one expired to the one expired and they should be selected.

So far as I can learn, there is but one opinion in regard to the one expired and they should be regard to the one expired and they should be regard to the one excession of a great was the content of the state of New Hampshire, to order them in the name of the King to desist, but if further pressed to the one excession of a great was the content of the late Mr. John As our difficulties here are occasioned in a great was the properties of the content of the late Mr. John As our difficulties here are occasioned in a great was the content of the late Mr. John As our difficulties here are occasioned in a great was the content of the late Mr. John As our difficulties here are occasioned in a great was the content of the late Mr. John Bartlett.

The Cherokees.—The Savannah Republican says the content of the late Mr. John Sate of the expense that has, or may be necessarily incurred in maintaining our jurisdiction.

The Cherokees.—The Savannah Republican says are informed by a

Is for the exponse that his, or may be another the continuation of principles the property in carried on maintaining our jurisdiction.

The Characters—The Symania Republicin easy with the Cherolece Gound Lardy assembled at least the continuation of the continuation

danger du says, is from another quarter,—and from the energy agreement, but from a set of crazed enthusiasts, who see endeavoring to enfait insurered the base in the configuration and messaces, ander the base is a configuration and messaces, ander the base in the configuration and messaces, ander the base is a configuration and messaces, and the configuration and messaces of the proper of the Board Office of the configuration and messaces, and the configuration of the true is a configuration and messaces of the configuration of the true is a configuration of the tr

Monson Academy.

Monson Academy.

THE Winter Term in Monson Academy will commend
on Monday, Dec. 7th.
Nov. 27. Sev. DAVID R. AUSTIN, Principal.

Middle Winter Term of this Institution will come Menday, the 7th day of December next. 7 English branches, from \$3 to \$1 per term. For \$1.50 per term. EDWARD STONE, Per Methods, Nat. 23, 1835. Concord Literary Institution and Teach-

ers' Seminary.

The Trustees of the Institution hereby give public not the Proprietors for the accommodation of studies to completely and the Archive to the

The Teacher's Department—to qualify young Genti

Groton.
In Cambridge, Mr. Asa Gilson, 63.
In Northbore', Mr. William Patterson, 53.
In Swanzey, Ms. Mrs. Anna Carter, 81. In apparent good health she fell from her chair, and in at-

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

Dear Sir.—I have been very much gratified by an examination of the Month Vernon Reader, which you have commend the whoits series, but the Popular Reader must expectable, to the attention of purchas and too hers, as the Month Vernon Reader, which you have considered by the called the public guardians of cideration. Nothing can be festive to the first thing the state for purchase the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, mother valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly discregarded in most of the rending books—assure particularly, I flink, in those for the highest classes. I know of no reason why such hooks should be studded over with the most brilliant and striking passages in the language. It is a rare brilliant and striking passages in the language. It is a rare brilliant and striking passages in the language.

.6. Edited by Uncle Arthur. HE MAN OF FAITH. By Abercrombie. The Mart of th, or the Harmony of Christian Fasth and Christian tracter, by John Abercrombie, M. D. from the second

tracter, by John Abercrombe, M. D. From the second uburgh Edition.

MASTER KEY TO POPERY Glying a full second til the Customs of the Priests and Prizes, and the Rive Ceremonies of the Popush Religion—by Anthony (in one of the Roman Catholic Priests of Suragiosa, to the is saided, an Account of the Inquisitions of Society, Physical Principles (1998).

NEW BOOKS.

NEW ROOKS.

**BUST received and for safe by PERKINS & MARVIN, 14

**Washington street,
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HAWES LECTURES TO YOUNG MEN, on the Fermation of Character, &c. Ninth Edition, with an additional Lecture on Resuling.

THE CLASS BOOK OF NATERAL THEOLÓGY, for Common Schools and Academies. With numerous confravings, and a copions list of Questions. By Rev. T. H. Gallandet. PLEASURE AND PROFITS Vol. 3d. Mary and Flor-

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New and Valuable First Class Book, THE POPULAR READER;

OR COMPLETE SCHOLAR; intended as a Reading Book for the higher classes in Academies and other Schools in the United States, by the suthor of the "Frant in Primer," "The Improved Reader," and the Gener

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avidence Journal on the hould have been accordshould have been and not to the Chi [Chr. Watchm onally, doubtless, on the po "Mr. Garrison's police , to a very great ex hings in Mr. Garri or of doing them i n them, general

TER."-The sur to the family o

THE DEPARTING HOUR There is an hour with bliss replate,

POETRY.

To Christian pilgrims given,---The hour in which their happy souls Leave earthly scenes for heaven. The Saviour, in that hour serene, Sustains their fainting hearts, O'erflows the soul with holy love,

His presence sheds celestial light Around death's gloomy vale; While he protects, no terrors rise, No anxious fears assail.

Without a sigh, the parting look Is turned on all below; Yet friends most dear are still beheld With warm affection's glow. The eye hath caught a rapturous view Of heavenly joy's refined; And now the sweetest joys of earth Are cheerfully resigned.

The waiting soul, by grace prepared To take its upward flight, Triumphant views the earth recede, And soars to realms of light.

THE CHARLES WHARTON MISSION SHIP.
That Ship! that Ship! why on her way
Doth thought so fondly linger still?
High o'er her bows the surges play,
Her sails the urging breezes fill---MISSION SHIP. She pushes nobly through the foam; That Ship! that Ship! why cluster there Remembrances of love and home, And early joys, and hours of prayer? That Ship! that Ship! she hath with her Hearts strongly linked within our heart; God speed them !---yet 'twas hard to part.

Names that awake its kindly stir-She hath with her our cherished child---A brother, sister treads her deck; Part of ourselves are on the wild Wide waves, the field of many a wreck. Their gaze! their gaze! we see it yet---What years were in that earnest look! The expression we may not forget.

As eye from eye the farewell took.

'Twas something of Earth's love, but much, Of heaven lit up each beaming face; 'Twas sweetly solemn---only such As speaks unwonted, inward grace. That Ship! she left us yesterday,—— Our words were few, but tears were given;—— Last sobs, last looks,——she's on her way, And we have left them all with Heaven!

The sea reflects her silver track,
Our steps to silent home are bent;
We would not, dare not becken back
The messengers that God hath sent. That Ship! that Ship! what teeming clouds Of blessings wrap her as she sails! What suppliance follows as she crowds Her canvass to propitious gales! That beautifully may be found
Glad feet on many an idol hill;
'Till Sharon's roses cheer that ground,
And streams of Life those valleys fill.
W. B. TAPPAN.
Tuesday morning, Nov. 17, 1835.

Miscellany.

AMERICAN SLAVERY. rom "An Address to the Presbyterians of Ken-tucky, Proposing a Plan for the Instruction and Emancipation of their Slaves. By a Com-mittee of the Synod of Kentucky."

We all admit, that the system of slavery, which exists among us, is not right. Why, then, do we assist in perpetuating it? Why do we make no serious efforts to terminate it? Is it not, because our perception of its sinfulness is very fieldle and interest and the serious efforts.

heathen acknowledge it—every man feels it. The Bible is full of denunciations against those who withhold from others the fruits of their exertions. 'Wo unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.' Does an act which is wrong, when done once and toward one individual, become right because it is practised, daily and hourly, and towards thouseas upon injustice, because it is systematically practiced, and is sanctioused by the laws of the land? If the chicanery of law should enable us to escape the payment of our delats, or if a human legislature should discharge us from our obligations to our creditors, could we, without deep guilt, withhold from our neighbors that which is their due? No: we all recognize the principle, that the laws of the God of nature can never be repealed by any legislature under heave.

These laws will endure, when the statutes of the earth shall have crumbled with the parchiments on which they are enrolled—and by these have on which they are enrolled—and by these have on which they are enrolled—and by these have no which they are enrolled—not be the silk manafacture. These hats are made of a fabric the warp of which is silk, and the woof Tuscan strain. These hats are made of a fabric the warp of which is silk, and the woof Tuscan strain. These hats are made of a fabric the warp of which is silk, and the woof Tuscan strain. These hats are made of a fabric the warp of which is silk, and the woof Tuscan strain. The silk is not the contradiction to fish, which is silk, and the woof Tuscan strain.

The beauty durable the famous the silk into a marketable state, leaving a net profit of \$\$9,000. In addition to this ough

exercised over the Poles. But theirs is a political yoke, and is light, compared with the heavy personal yoke, that hows down the two millions of our colored countrymen. Does European injustice lose its foul character when practised, with aggravations, in America?

Still further; the deprivation of personal liberty is so complete, that it destroys the rights of conscience. Our system, as established by law, arms the master with power to prevent his slave even from worshipping God, according to the dictates of his own conscience. The owner of human beings among us may legally restrain them from assembling to hear the instrain them from assembling to hear the in strain them from assembling to hear the instructions of divine truth, or even from ever uniting their hearts and voices in social prayer and praise to Him who created them. God alone is Lord over the conscience. Yet our system, defrauding alike our Creator and our slaves, confers upon men this prerogative of Deity. Argument is unnecessary, to show the guitt and madness of such a system. And do we not participate in its criminality, if we uphold it?

34. The deprivation of personal security is

34. The deprivation of personal security is 34. The deprivation of personal security is the remaining constituent of our system of slavery. The time was, in our own as well as in other countries, when even the life of the slave was absolutely in the hands of the master. It is not so now among us. The life of a bondman cannot be taken with impunity. But the law extends its protection no further. Cruelty may be carried to any extent, provided life be spared. Mangling, imprisonment, starvation, every species of torture may be inflicted upon him, and he has no redress. But, not content with thus ces of torture may be inflicted upon him, and he has no redress. But, not content with thus laying the body of the slave defenceless at the foot of the master, our system proceeds still further, and strips him, in a great measure, of all protection against the inhumanity of any other white man who may choose to maltreat him. The laws prohibit the evidence of a slave against a white man from being received in a court of justice. So that wantonness and cruelty may be exercised, by any man, with impunity, upon these unfortunate people, provided none upon these unfortunate people, provided none witness it but those of their own color. In dewitness it but those of their own color. In describing such a condition, we may well adopt the language of sacred writ—' Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. And the Lord saw it, and it displeased him that there was no judgment.'

Such is the essential character of our slavery. Without any crime on the part of its unfortunate subjects, they are decrived for life and

tunate subjects, they are deprived for life, and their posterity after them, of the right to proper-ty, of the right to liberty, and of the right to ty, of the right to liberty, and of the right to personal security. These odious features are not the execuseences upon the system—they are the system itself—they are its essential constituents parts. And can any man believe that such a thing as this is not sinful—that it is not hated by God—and ought not to be abhorred and abolished by man?

* Jeremish xxii. 13. See also James v. 4. Lev. xix. 13 Deut. xxiv. 14, 15.

The silk business will no doubt ultimately be

The silk business will no doubt ultimately be carried on to an extent which cannot fail to increase greatly the wealth and population of the United States. We were shown the other day, by Capt, Hector Coffin, who we are pleased to learn is about turning his attention towards establishing the business in this neighborhood, some specimens manufactured by the Rhode Island Silk Company, which are decidedly superior to any of the imported article, and can be afforded at a price lower than the imported.

The company spoken of above has a capital of \$100,000. The machinery, with which the factory is nearly filled, is propelled by a six horse power steam engine. The steam is generated with the sittings of anthractic coal, at an expense of \$3 cents per day.—This, till recently, useless and refuse portion of the coal is ignited and rendered about as valuable as any other, by the aid of Reynolds' patent blowing apparatus. While preparing their machinery and instructing their operatives in the art, they have manufactured from 16 to 1890 yards of rich heavy goods. The number of hands has recently been very much increased, and, with the additional power looms about to be put in, the company contemplate making from \$00 to 400 yards of goods per week. Of course, as there is no domestic supply, they are compelled to manufacture foreign silk. Another year, showever, they will probably derive a considerable amount of the raw material from their own plantation. This plantation is on the western make no serious efforts to terminate at I at not, because our perception of its sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the sinfulness is very feeble and indistinct; while our perception of the remination, in the company contemplate making from more of course in the company of the city, and consists of thirty-six by the principles which religion teaches. If it shall not be thus proved to be an abomination in the sight of a just and holy God, we shall not solicit your concurrence in any plan for its abolition. But if, when fairly examined, it shall be sent to be a thing while the perception of the feeble out the provision of a just and holy groups growth of the mulberry tree, and is already in a high sterile your four heads of cultivation. Upon it there is a large well finished two story hour, and a harm and gravely expect that no trifling amount of the raw material from their own heads of cultivation. But if, when fairly examined, it shall be sent to be a thing while the provision of the leave of the city of the very feeble depriving human beings of the right to acquire and hold property. Does it need any proof to show, that God has given to all human beings a right to the proceeds of their own labor? The heathen acknowledge it—every man feels it. The Bible is full of denunciations against those withheld from others the fruits of their explanation of the form of the form

will continue to be an important profitable faments on which they are enrolled—and by these has no right even to himself. His very loady his muscles, his bones, his bones, his bones, his flesh, are all the property of another. The movements of his limbs are regulated by the will of a master. He may be sold like a beast of the field—he may be furnished be respected uncharance and provinced in chains, like a felon. Was the blood of our revolution shed to establish a false principle, when it was poured out in defence of the moscrifton, that 'all men are created equal; that 'they are endowed by their Creator with certain initientable rights; that among these are fife, therety and the pursuit of parts and the condition of a slaver. We are shocked at the despotism of a large. We are shocked at the despotism of a large. We are shocked at the despotism of a large. The manafacture of a slaver of a slaver or right to require of his daughter of the surface of the

exercised over the Poles. But theirs is a polit- | turers of Tuscan straw are the shepherdesses of Arcadia, whose beauty and graces are so highly spoken of by travellers, and who are the pictures of health, industry and cheerfulness.

At the Silk factory in Hartford, Connecticut,

this article is manufactured in large quantities. About one hundred young ladies are constantly About one hundred young ladies are constantly engaged upon it, occupying as many looms. If requires some little time for a young lady to acquire the art of weaving skillfully and dexterously, but when acquired she will weave twenty yards a day, for which she is paid from three to seven cents a yard, and receiving for her week's work from \$3 to \$5. The young ladies in the factory are in fine health, and manifestly enjoying a buoyance and elasticity of spirits to which less industrious females are strangers. The factory turns out weekly about 6,000 yards of this article, which is sold as fast as manufactured, at an average price of 20 as manufactured, at an average price of cents a yard.—Silk Culturist.

On the 21st inst. Mr. STORY HEZARD was set apart by ordination, as a missionary to the Holy Land, at Lebanon, N. II. He expects to be stationed at Jerusalem, and to commence an organization of schools.

Mr. Hebard was a graduate of Amherst College, and allegards in the same Experiment.

of schools.

Mr. Hebard was a graduate of Amberst College, and afterwards tutor in the same. From thence he proceeded to Andover Theological Semnary, and remained three years, where he prepared himself for a professorship in one of our colleges, when the condition of the heathen world so deeply affected his heart that he offered himself as a missionary to the Foreign Board. The previous preparations of Mr. Hebard for instruction and his known success in that department, warrant the expectation that he will be a valuable acquisition to the Board. His ordination sermon was preached by President Lord of Dartmouth College, from the concluding sentence in the Lord's Prayer:

For thine is the kingdom, the power and the glery. His object was to show, that in all the event that were transpiring in the world, Jehovah was carrying onward his great designs, and bringing about 1 day in which the world should be filled with his glory. The introductory prayer was made by Mr. Weed of Hanover, and the concluding prayer by Mr. Cook of Lebanon. The consecrating prayer was made by Prof. Shurtleff of Dartmouth College. So deeply was he affected at the solemn charge he was called to perform, that the congregation were mostly dissolved in tears. The charge was given by Mr. Goddard of Norwich, Vt. and the right hand of fellowship presented by Prof. Hadduck of Dartmouth College. At the close of the exercises, Mr. Hebard read the missionary farewell,——

"Ves. my native land, I love thee,"

Which was sung in a manner that produced a deep

Which was sung in a manner that produced a deep solemnity. The benediction was pronounced by the candidate. The novelty of such an exercise, and the circumstance of its being the native town of Mr. Hebard, where he was known and beloved, which he now left forever out of love to the heathen, deeply affected all present, and cannot but give the spirit of missions a new impulse in that region.—Comm. " Yes, my native land, I love thee."

TRANSLATIONS OF THE BIBLE.

TRANSLATIONS OF THE BIBLE.

It is worthy of remark, that the word of God, in the original, is so remarkably distinct, intelligible, and obvious in its import, that no translator possessing a tolerable knowledge of the original, and aiming to give a correct version of it, can possibly fail of finding there, all the substantial doctrines of the gospel—all that is necessary to salvation. sary to salvation.

There are some human faces, and many

scenes in nature, so peculiar and striking, that the rudest attempt to sketch them cannot fail to convey some idea of the original. Let a thou-sand artists, of every variety of talent and skill, sand artists, of every variety of talent and skill, undertake to paint the face and form of our immortal Washington, and in all their productions, from the finished and almost breathing petures of Stewart and Peale, down to the rudest effort of village skill, there will be a convergence of resemblance to one and the same original, that cannot fail to strike the most superficial observer. Or let them attempt to sketch the same bold and lofty mountain, peculiar in its form, striking in its outline;—one may present a picture with the last touchings and finishings of skill—but in all you will see a substantial resemblance to an object so prominent and peculiar. So let a object so prominent and peculiar. So let a thousand men, possessing the least claims to scholarship, of heterogeneous habits and preju-dices, undertake to give a translation of the orig-inal Scriptures, and, on all substantial points,

TRIAL OF ABNER KNELAND....The trial of Abner Kneeland came on yesterday, before the Supreme Court in session in this city. It will be recollected that he was indicted for biasphemy about two years since, and convicted, in the Municipal Court...-from which decision he appealed to the Supreme Court. The trial came on, and after eloquent and learned arguments on both sides, the case was submitted to a jury, who could not agree, eleven being in favor of conviction, and one opposed. The case was again tried...-with precisely the same result. Yesterday was the fourth time that this case was brought before a jury. In the afternoon Judge Wilde delivered a very able and impartial charge...nnd the jury retired; soon after which the Court adjourned. This morning, the jury came into Court with a verdict of Guilty. It will thus be seen that of forty-eight petit jurors, who, after a full hearing, have de-

SELECT SCHOOL

MISS FROST will commence a new Quarter on the first Monday of Dec. next, in Sullivan's Buildings, Schoot Street, Court square, next door to the Intelligence Office.

PEPPERELL ACADEMY. finter Term will commence on Wednesd ber 9th, and will continue 11 weeks. 4w.

Amherst Female Seminary.

THE next term of the Female Seminary in Ambers Mass. will commence on the 3th of December nex under the continued instruction of Mrs. Washingurs. Amberst, Nov. 20, 1835. ENCCH FLAGG, Sec.

The next term of this Institution will commence of Monday the seventh day of Dec. next, and continue seventeen weeks. Miss Hannah Chapin of Washington D. C. and Miss Martha Bradshaw of Boston, have been appointed additional "Associate Principals," and will ente be Seminary at the commencement of the term.

3w. J. W. NALENTINE. Sec. of the Board of Prustees

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Nov. 20.

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sa central states a second of the Union, has its origin in there are many Teachers. Allified to teach, who are desirous a daso that there are many self actualities in want of worthy a structors. Our object is, to make self a wants to the parties intermedial wants to the parties intermedial an instrumentality by which consider to remoteness of situation account an equaintrance may be over manner in which we propose to be manner in which we propose to be districted in the following general outlind. By receiving and registering and for situations from all classes 2. By receiving and registering and for teachers of every grade devery variety of instruction.

every variety of instruction.
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adet as soon as the circumster will permit.
o facilitate these important objected to receive applications, at same. In order that the contact become of needless extent. ollowing suggestions is pa Teachers applying for Schools or tackers up to the sons, will in writing inform the the branches of knowledge the master qualified to teach; whether it is to the situations in common or high

ar part of the United States as a lost of their former occupation or each at amount of compensation will bry, and when, and for how long a services can be secured.

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ompty to forward the interests of viving and qualified applicant. Applications for Teachers, will con-tion respecting the sex and qualifi-ized; the probable amount of duty-med; the salary to be given; the t-teacher will be wanted, and the bich he or she is desired to be en-sid be stated also whether the tra-uses of the teacher will be defra-tether as a gratuity, or as paymen er as a gratuity, or as paymen ce of his or her salary. Show nce of his or her salary. Show es by agreement be paid wholly secretary, if it will promote the ca e parties, will draw, as shall be amount so advanced. American Association for the hers, by establishing a general delphia for the above objects, v

to destitute situations in v tion, a large number of eachers, who, but for the instrum uch a Society, may remain unem enployed in ineligible situations; a pocure for many schools and private ustructors, which otherw in unsurplied. It is to be distinct of that in all cases, the preference to such applicants as shall pricertificates of moral character an diffications. The examining come the utmost caution in granting of manifest to all applicants the straining.

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to receive him must be gran society for the Education of ren,' When the boy has arrived act of reception is concluded with dian, he is in the first place to and thoroughly purified. To brought with him are from as brought with him are freque ed to the earth or the flames. A with him privately, direct his a ormer life, and the misery in wh ged by sin, and encourage his of life, and one which will be to God. The more simple rules tion are then repeated to him, a wing:—